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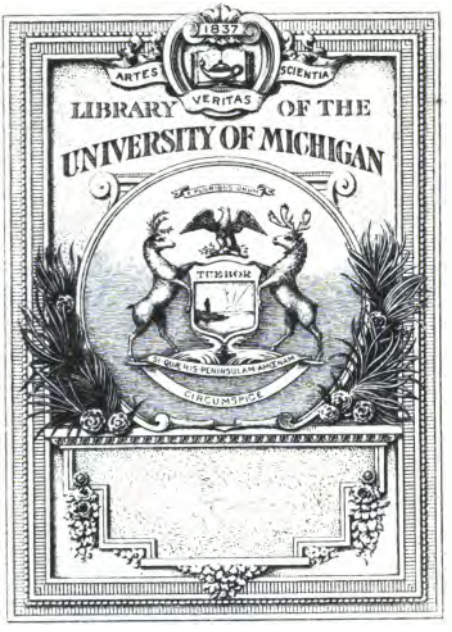
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Tyranny Diſplay'd.

IN A

LETTER

FROM A

LOOKER-ON.

Earneſtly recommended to the

SERIOUS PERUSAL

OF ALL

TRUE LOVERS

OF THEIR

COUNTRY.

THE SECOND EDITION.

DUBLIN:

PRINTED in the YEAR, M,DCC,LIV.

1754

DUTCH

FROM

HOMER-ING.

TRANSLATED FROM

CLASSIC TEXTBOOK,

OR

TALE LOVERS

OF THEIR

COURTS.

PHILADELPHIA EDITION.

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TYRANNY DISPLAY'D:

IN A

LETTER

FROM A

LOOKER-ON.

My Countrymen and *Brother Proteſtants*,

IT is with great Grief of Heart, that I have for a long Time beheld the unhappy Diſſentions, and Diviſions which rage amongſt you; *you*, who of all People under the Sun, ought to have *Æſop*'s Bundle of Rods perpetually in view; whoſe *well*-being, nay, whoſe very *Being*, depends upon an Entire Union and Harmony amongſt yourſelves; obnoxious as you are to the Attacks of avow'd Enemies from without, and the ſecret Machinations of treacherous Friends from

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from within. I have often in Bitterneſs of Soul exclaim'd, in the Words of an elegant Writer and true Lover of his Country, "How has this Spirit of Faction mingled "itſelf with the Maſs of the People, chang'd "their Nature and Manners, and the very "Genius of the Nation! Broke all the "Laws of Charity, Neighbourhood, Alli-"ance and Hoſpitality; deſtroy'd all Ties "of Friendſhip, and divided Families againſt "themſelves?" Nor are theſe the only Evils which attend ſuch Diviſions; much more dreadful Conſequences are to be apprehended from them; violent Diſorders call for violent Remedies, which may endanger the Conſtitution; and if the Flame of Party continues to rage with ſuch Fury, I fear it may lay waſte the Face of Nature, deſtroy our Encloſures and young Plantations, which had but lately begun to ſhoot up vigorouſly, in ſuch a Manner, that the preſent Generation can have but little Hopes of ſeeing them in ſo flouriſhing a State again. At ſuch a Criſis no honeſt Man can be a quiet Spectator; when a Fire is in the City, tho' your own Houſe be ever ſo remote, and out of Danger, common Humanity and Charity will oblige you to give all the Aſſiſtance in your Power to extinguiſh the Flames.

A Diffidence of my own Abilities, and a daily Expectation of ſeeing the Task per-

formed

formed by ſome maſterly Hand, has kept me hitherto Silent: But ſince I find that the old Proverb is verify'd, "what's every Bo-"dy's Buſineſs is no Body's Buſineſs;" ſince no fitter Perſon has undertaken it; I can no longer reſiſt the Impulſe of my Mind, to diſcharge, what I think, my Duty to the Publick.

You will aſk me perhaps, pray Sir, who are you? and how are you qualified for this Undertaking? As to the firſt Queſtion, Curious Reader, with my good Leave, you ſhall never know who I am. I neither write for Fame nor Preferment. My only Motive is to endeavour to open the Eyes of my Countrymen, to make them ſee their Danger and their true Intereſt: If that End be accompliſh'd, my Intents are fully anſwered, and it would be equally agreeable to me that it were performed by any other Hand. As to your other Queſtion, "How I am qua-"lified for the Undertaking?" I will anſwer you, candid Reader, by a candid Account of myſelf. I am of an old Mileſian Family, tho' my Anceſtors were ſome of the firſt in this Kingdom, who went over to the Eſtabliſhed Church, after the Reformation. I have a ſtrong Attachment to my Country from a Principle of Nature, and to my Religion from a Conviction of Conſcience. I have lived ſixty three Years in the World, during

ring which Time, I have ſeen enough of the Violence, Abſurdity, and Villainy of Party, never to engage in one, or be what the World calls a *Party-man*. Yet I have freely converſed with the well-meaning Men of both Sides, by which means I come at Truth, which never can be expected by ſuch as herd only with one Side. My Fortune is far above my deſires, nor have I the leaſt wiſh to encreaſe it. I have felt too ſenſibly the Sweets of a Private and Independant Life, to wiſh at this time of Day, for the Troubles that accompany Office, or the Envy that attends Honours. I have examined my Heart thoroughly, and find nothing there in Favour of one Party more than the other. As to my Talents for writing, I muſt ſay, with the Countryman, who was aſked whether he could play upon the Fiddle, "I can't "tell, for I never try'd;" this being the firſt Time I ever put Pen to Paper, except in the Common Offices of Life. I am not ambitious of the Reputation of an Author, my only deſign is to ſerve the Publick; and on that account, I hope plain Truth, and common Senſe, will make up for any Deficiency of Art. I ſhall reaſon only from *Facts*; if I lay down any unfairly, I am open to Conviction; if I draw falſe Concluſions from them (as I do not pretend to Infallibility) I ſhall thank the Hand that ſets me right. With

theſe

theſe Principles I took up the Pen, and whilſt I was conſidering in what manner I ſhould begin, I accidentally caſt my Eyes upon a Book which lay open before me, and found it was a Volume of my favourite Author *SWIFT*. The Title of the Page rouz'd my Attentions; it was "*Conteſts* and *Diſſenti-*"*ons* in Athens and Rome." I determin'd to read it immediately, to ſee whether I could find any thing there, fit for my Purpoſe. When I had gone thro' the Tract, I could not help looking upon this as one of the lucky, or as a Superſtitious Man would expreſs it, one of the preter-natural Events of Life. I found ſo many Paſſages directly to the caſe in Point, I found there my own Thoughts ſo much better expreſs'd, that I could not help rejoyting that I was ſaved ſo much Trouble, and the Reader was likely to receive Inſtructions with ſo much more Delight. I ſhall without more Ceremony, ſet down the following Extracts which I made, and which I ſhall venture to deliver as ſo many ORACLES from that Inſpired Writer.

"The true meaning of a Ballance of Pow-"er, either without, or within a State, is "beſt conceived by conſidering what the "Nature of a Ballance is. It ſuppoſes three "Things. Firſt, the Part which is held, "together with the Hand that holds it; and "then the two Scales, with whatever is

"weighed

" weighed therein. Now, conſider ſeveral " States in a Neighbourhood: In order to " preſerve Peace between theſe States, it is " neceſſary they ſhould be formed into a " Ballance, whereof one, or more are to " be Directors, who are to divide the reſt " into equal Scales, and upon occaſions re- " move from one into the other, or elſe fall " with their own Weight into the lighteſt: " So, in a State within itſelf, the Ballance " muſt be held by a third Hand, who is to " deal the remaining Power with the utmoſt " Exactneſs into each Scale. Now, it is " not neceſſary, that the Power ſhould be " equally divided between theſe three; for " the Ballance may be held by the Weakeſt, " who by his Addreſs and Conduct, remove- " ing from either Scale, and adding of his " own, may keep the Scales duly poiſed. " Such was that of the two Kings of *Sparta*; " the Conſular Power in *Rome*; that of the " Kings of *Media* before the Reign of *Cy-* " *rus*, as repreſented by *Xenophon*; and that " of the ſeveral limited States in the *Gothic* " Inſtitutions.

" When the Ballance is broke, whether " by the Negligence or Weakneſs of the " Hand that held it, or by mighty Weights " fallen into either Scale; the Power will " never continue long in equal Diviſion be- " tween the two remaining Parties, but (un-

" til

" til the Ballance is fixed anew) will run en-
" tirely into one. This gives the trueſt Ac-
" count of what is underſtood in the moſt
" ancient and approved *Greek* Authors, by
" the Word *Tyranny*; *which is not meant for*
" *the ſeizing of the uncontrouled, or abſolute*
" *Power into the Hands of a ſingle Perſon;*
" *(as many ſuperficial Men have groſly miſ-*
" *taken) but for the breaking of the Ballance*
" *by whatever Hand, and leaving the Pow-*
" *er wholly in one Scale.* For *Tyranny* and
" *Uſurpation* in a State, are by no Means con-
" fined to any Number, as might eaſily ap-
" pear from Examples enough; and, becauſe
" the Point is material, I ſhall cite a few to
" prove it.

" This makes appear the Error of thoſe,
" who think it an uncontroulable Maxim,
" that Power is always ſafer lodged in many
" Hands than in one. For, if theſe many
" Hands be made up, only from one of the
" three Diviſions before mentioned; it is plain
" from thoſe Examples already produced,
" and eaſy to be parallelled in other Ages and
" Countries, that they are as capable of en-
" ſlaving the Nation, and of acting all Man-
" ner of *Tyranny* and *Oppreſſion*, as it is poſ-
" ſible for a ſingle Perſon to be; although we
" ſhould ſuppoſe their Number not only to
" be of four or five Hundred, but above
" three Thouſand.

" Again, it is manifeſt from what hath
" been ſaid, that in order to preſerve the Bal-
" lance in a mixed State, *the Limits of Pow-*
" *er depoſited with each Party ought to be*
" *aſcertained, and generally known.* The
" Defect of this is the Cauſe that introduces
" thoſe Strugglings in a State about *Preroga-*
" *tive* and *Liberty*, about Encroachments of
" the *Few*, upon the Rights of the *Many*,
" and of the *Many* upon the Privileges of the
" *Few*; which ever did, and ever will con-
" clude in a Tyranny; Firſt, either of the
" *Few*, or the *Many*, but at laſt infallibly of
" a ſingle Perſon. For, which ever of the
" three Diviſions in a State is upon the
" Scramble for more Power than its own, (as
" one or other of them generally is) unleſs
" due Care be taken by the other two; upon
" every new Queſtion that ariſes, they will
" be ſure to decide in favour of themſelves,
" talk much of *inherent Right; they will nou-*
" *riſh up a dormant Power and reſerve Pri-*
" *vileges in petto, to exert upon Occaſions,*
" *to ſerve Expedients, and to urge upon Ne-*
" *ceſſities.* They will make large Demands,
" and ſcanty Conceſſions, ever coming off
" conſiderable Gainers: Thus at length the
" Ballance is broke, and Tyranny let in; from
" which Door of the three it matters not.

" To pretend to a *declarative* Right upon
" any Occaſion whatſoever, is little leſs than

" to

" to make Uſe of the whole Power; that is, " to *declare an Opinion to be Law, which* " *hath always been conteſted, or perhaps ne-* " *ver ſtarted before ſuch an Incident brought* " *it on the Stage.* Not to conſent to the e- " nacting of ſuch a Law, which hath no " View beſides the general Good, unleſs a- " nother Law ſhall at the ſame Time paſs " with no other View, but that of advancing " the Power of one Party alone; what is this, " but to claim a poſitive Voice as well as a " negative? To pretend that great Changes " and Alienations of Property have created " new and great Dependencies, and conſe- " quently new Additions of Power, as ſome " Reaſoners have done, is a moſt dangerous " Tenet: If Dominion muſt follow Property, " let it follow in the ſame Pace: For Changes " in Property through the Bulk of a Nation " make ſlow Marches, and its due Power " always attends it. *To conclude, that what-* " *ever Attempt is begun by an Aſſembly,* " *ought to be purſued to the End, without* " *Regard to the greateſt Incidents that may* " *happen to alter the Caſe; to count it mean,* " *and below the Dignity of a Houſe, to quit* " *a Proſecution; to reſolve upon a Concluſion,* " *before it is poſſible to be apprized of the* " *Premiſſes. To act thus, I ſay, is, to affect* " *not only abſolute Power, but Infallibility* " *too.* Yet ſuch unaccountable Proceedings

" as

" as theſe have popular Aſſemblies engaged
" in, for want of fixing the due Limits of
" *Power* and *Privilege*.

" I look upon this as a Fate to which all
" popular Accuſations are ſubject; although
" I ſhould think that the Saying, *Vox Popu-*
" *li, Vox Dei*, ought to be underſtood of the
" univerſal Bent and Current of a People;
" not the *bare Majority* of a few Repreſen-
" tatives; which is often procured by *little*
" *Arts*, and great Induſtry and Application;
" wherein thoſe, who engage in the Pur-
" ſuits of Malice and Revenge, are much
" more ſedulous than ſuch as would prevent
" them.

" When the Ballance of Power is duly
" fixed in a State, nothing is more dangerous
" and unwiſe than to give Way to the *firſt*
" *Steps* of popular Encroachments; which
" is uſually done either in Hopes of procuring
" Eaſe and Quiet from ſome vexatious Cla-
" mour; or elſe *made Merchandize, and*
" *merely bought and ſold*. This is breaking
" into a Conſtitution to ſerve a preſent Expe-
" dient, or ſupply a preſent Exigency: The
" Remedy of an Empirick to ſtifle the pre-
" ſent Pain, but with certain Proſpect of ſud-
" den and terrible Returns. When a Child
" grows eaſy and content by being humour-
" ed, and when a Lover becomes ſatisfied by
" ſmall Compliances, without further Purſuits;

" then

" then expect to find popular Aſſemblies con-
" tent with ſmall Conceſſions. If there could
" one ſingle Example be brought from the
" whole Compaſs of Hiſtory, of any one
" popular Aſſembly, who after beginning to
" contend for Power, ever ſat down quietly
" with a certain Share: Or, if one Inſtance
" could be produced of a popular Aſſembly,
" that ever knew, or propoſed, or declared
" what Share of Power was their due; then
" might there be ſome Hopes that it were a
" Matter to be adjuſted by Reaſonings, by
" Conferences, or Debates: But ſince all
" that is manifeſtly otherwiſe, I ſee no other
" Courſe to be taken in a ſettled State, *than a*
" *ſteady conſtant Reſolution in thoſe to whom*
" *the reſt of the Ballance is entruſted, never*
" *to give Way ſo far to popular Clamours,*
" *as to make the leaſt Breach in the Conſtitu-*
" *tion; through which a Million of Abuſes*
" *and Encroachments will certainly in Time*
" *force their Way.*

Another Conſequence is this, That (with
" all Reſpect for popular Aſſemblies be it
" ſpoke) it is hard to recollect one Folly, In-
" firmity, or Vice, to which a ſingle Man
" is ſubjected, and from which a Body of
" Commons either collective or repreſented,
" can be wholly exempt. For, beſides that
" they are compoſed of Men with all their
" Infirmities about them; they have alſo the

" ill

" Fortune to be generally led and influenced
" by the very worſt among themſelves: I
" mean *popular Orators, Tribunes*; or, as
" they are now ſtiled, *Great Speakers,*
" *Leading Men,* and the like. *From whence*
" *it comes to paſs, that in their Reſults we*
" *have ſometimes found the ſame Spirit of*
" *Cruelty and Revenge, of Malice and Pride;*
" *the ſame Blindneſs and Obſtinacy, and Un-*
" *ſteadineſs; the ſame ungovernable Rage*
" *and Anger; the ſame Injuſtice, Sophiſtry*
" *and Fraud, that ever lodged in the Breaſt*
" *of any Individual.*

" Again, in all Free States the Evil to be
" avoided is *Tyranny*; that is to ſay, the
" *Summa Imperii,* or unlimited Power ſolely
" in the Hands of the *One*, the *Few*, or the
" *Many*. Now, we have ſhewn, that al-
" though moſt Revolutions of Government
" in *Greece* and *Rome* began with the Ty-
" ranny of the People, yet they generally
" concluded in that of a ſingle Perſon. So
" that all uſurping Populace is its own *Dupe*;
" a mere Underworker, and a Purchaſer in
" Truſt for ſome ſingle Tyrant; whoſe State
" and Power they advance to their own Ru-
" in, with as blind an Inſtinct, as theſe
" Worms that die with weaving magnificent
" Habits for Beings of a ſuperior Nature to
" their own.

It

" It were to be wiſhed, that the moſt au-
" guſt Aſſembly of the Commons, would
" pleaſe to form a *Pandect* of their own
" Power and Privileges, to be confirmed by
" the entire legiſlative Authority; and that
" in as ſolemn a Manner (if they pleaſe) as
" the *Magna Charta*. *But to fix one Foot of*
" *their Compaſs wherever they think fit, and*
" *extend the other to ſuch terrible Lengths,*
" *without deſcribing any Circumference at all;*
" is to leave us, and themſelves, in a very
" uncertain State, and in a Sort of *Rotation*,
" that the Author of the *Oceana* never dreamt
" on. *I believe the moſt hardy Tribune will*
" *not venture to affirm, at preſent, that any*
" *juſt Fears of Encroachment are given us*
" *from the Regal Power, or the Few:* and
" is it then poſſible to err on the other Side?
" How far muſt we proceed? Or where
" ſhall we ſtop? *The raging of the Sea*, and
" *the Madneſs of the People*, are put to-
" gether in wholly Writ; and it is GOD, a-
" lone, who can ſay to either, *Hitherto*
" *ſhalt thou paſs, and no farther.*

" I have been often amazed at the rude,
" paſſionate, and miſtaken Reſults, which
" have, at certain Times, fallen from great
" Aſſemblies, both antient and modern; and
" of other Countries, as well as our own.
" This gave me the Opinion I mentioned a
" while ago; that publick Conventions are

liable

" liable to all the Infirmities, Follies, and " Vices of private Men. To which, if " there be any Exception, it muſt be of ſuch " Aſſemblies, who act *by univerſal Concert, " upon publick Principles, and for publick " Ends;* ſuch as proceed upon Debates with- " out *unbecoming Warmths*, or *Influence from " particular Leaders and Inflamers*; ſuch " whoſe Members, inſtead *of canvaſſing to " procure Majorities for their private Opi- " nions, are ready to comply with general ſo- " ber Reſults, although contrary to their own " Sentiments.* Whatever Aſſemblies act by " theſe, and other Methods of the like Na- " ture, muſt be allowed to be exempt from " ſeveral Imperfections, to which particular " Men are ſubjected. But, I think, the " Source of moſt Miſtakes and Miſcarriages, " in Matters debated by publick Aſſemblies, " ariſeth from the Influence of private Per- " ſons upon great Numbers; ſtiled in com- " mon Phraſe, *leading Men and Parties.* " And therefore, when we ſometimes meet " a *few Words* put together, which is called " the *Vote*, or *Reſolution* of an Aſſembly, " and which we cannot poſſibly reconcile to " *Prudence*, or *publick Good*; it is moſt " charitable to conjecture, that ſuch a Vote " hath been conceived, and born, and bred " in a private Brain; afterwards raiſed and " ſupported by an obſequious Party; and

then

" then, with uſual Methods confirmed by " an *artificial* Majority.

" To deſcribe how Parties are bred in an " Aſſembly, would be a Work too difficult " at preſent, and perhaps not altogether ſafe. " *Periculoſæ plenum opus aleæ,* Whether " thoſe who are Leaders, uſually arrive at that " Station, more by a Sort of Inſtinct, or ſe- " cret Compoſition of their Nature, or In- " fluence of the Stars, than by the Poſſeſſion " of any great Abilities; may be a Point of " much Diſpute: But when the Leader is " once fixed, there will never fail to be Fol- " lowers. And Man is ſo apt to *imitate,* " ſo much of the Nature of *Sheep, (Immi-* " *tatores, ſervum Pecus)* that whoever is ſo " bold to give the firſt *great Leap over the* " *Heads of thoſe about him,* (although he be " the worſt of the Flock) ſhall be quickly " followed by the reſt. Beſides; when " Parties are once formed, the Straglers look " ſo ridiculous, and become ſo inſignificant, " that they have no other Way, but to run " into the Herd, which, at leaſt, will hide " and protect them; and where to be much " conſidered, requires only to be very vio- " lent.

" But there is one Circumſtance, with " Relation to Parties, which I take to be, of " all others, moſt pernicious in a State; and " I would be glad any Partizan would help

" to a tolerable Reaſon, that becauſe *Clodius*
" and *Curio* happen to agree with me in a few
" ſingular Notions, I muſt therefore blindly
" follow them in all: Or, to ſtate it at beſt,
" that becauſe *Bibulus* the *Party-man*, is
" perſuaded that *Clodius* and *Curio*, do really
" propoſe the Good of their Country,
" as their chief End; therefore *Bibu-*
" *lus* ſhall be wholly guided and govern-
" ed by them, in the Means and Meaſures
" towards it. It is enough for *Bibulus*, and
" the reſt of the Herd to ſay, without fur-
" ther examining, *I am of the Side with*
" Clodius, *or I vote with* Curio? Are theſe
" proper Methods to form and make up what
" they think fit to call the *united Wiſ-*
" *dom of the Nation?* Is it not poſſible, that,
" upon ſome Occaſions, *Clodius may be bold*
" *and inſolent, born away by his Paſſion, ma-*
" *licious and revengeful; that* Curio *may be*
" *corrupt, and expoſe to Sale his Tongue or*
" *his Pen.* I conceive it far below the Dig-
" nity, both of human Nature, and human
" Reaſon, to be engaged in any Party, the
" moſt plauſible ſoever, upon ſuch ſervile
" Conditions.

" Thoſe who, in a late Reign, began the
" Diſtinction between the *perſonal* and *politi-*
" *cal* Capacity, ſeem to have had Reaſon, if
" they judged of Princes by themſelves: For,
" I think, there is hardly to be found, through

all

" all Nature, a greater Difference between
" two Things, than there is between a re-
" preſenting Commoner, in the Function of
" his public k Calling, and the ſame Perſon,
" when he acts in the common Offices of
" Life. Here, he allows himſelf to be upon
" a Level with the reſt of Mortals: Here,
" he follows his own Reaſon, and his own
" Way; and rather affects a Singularity in
" his Actions and Thoughts, than ſervilely
" to copy either from the wiſeſt of his Neigh-
" bours. In ſhort, here his Folly, and his
" Wiſdom, his Reaſon, and his Paſſions, are
" all of his own Growth; not the Eccho, or
" Infuſion of other Men. But when he is
" got near the Walls of his Aſſembly, he aſ-
" ſumes, and affects an entire Set of very diſ-
" ferent Airs; he conceiveth himſelf a Being
" of a ſuperior Nature to thoſe *without*, and
" acting in a Sphere where the vulgar Me-
" thods for the Conduct of human Life, can
" be of no Uſe. He is liſted in a Party,
" where he neither knows the Temper, nor
" Deſigns, nor perhaps the Perſon of his
" Leader; but whoſe Opinions he follows
" and maintains, with a Zeal and Faith
" as violent, as a young Scholar does thoſe
" of a Philoſopher, whoſe Sect he is taught
" to profeſs. He hath neither Opinions, nor
" Thoughts, nor Actions, nor Talk, that he
" can call his own; but all conveyed to him

" by his Leader, as Wind is through an Or-
" gan. The Nouriſhment he receives hath
" not been only *chewed*, but *digeſted*, before
" it comes into his Mouth. Thus inſtructed,
" he followeth his *Party*, right or wrong,
" through all its Sentiments; and acquires a
" Courage, and Stiffneſs of Opinion, not at
" all congenial with him.

* Here he proves his Poſition by ſeveral Inſtances drawn from the *Hiſtory of Rome*, *Sparta*, and *Carthage*. Vid. *Swift*'s *Works*, *Faulkner*'s Edition, Vol. 1, Page 5.

In theſe Extracts there are two things I would recommend in the ſtrongeſt Manner to the Attention of the Reader; the Firſt is, that by the Word *Tyranny* " is not meant
" the ſeizing of the uncontroul'd, or abſo-
" lute Power into the Hands of a *ſingle*
" *Perſon*, (as many ſuperficial Men have
" groſly miſtaken) but for the breaking of
" the Ballance by whatever Hand, and
" leaving the Power wholly in one Scale.
" And that the *Many* are as capable of en-
" ſlaving the Nation, and of acting all Man-
" ner of Tyranny and Oppreſſion, as it is
" poſſible, for a ſingle Perſon to be."
The Second is, that here he may compare the Portrait of Party, in other Countries, and at other Times, with that in our own, and ſee whether the Features have any Reſemblance.

Our

Our Conſtitution conſiſts of three Parts, King, Lords, and Commons. In them is lodg'd the whole Legiſlative, and executive Power. By one or more of theſe only, then, can the Ballance be broke, and Tyranny introduced. That the Ballance is broke, is evident from the Diſorders, Heartburnings, and Tumults in the State; but by which of the three Powers this great Evil has been brought upon us, is not yet clear to every one: Let us therefore candidly examine from Facts at whoſe Door it muſt be laid.

That we have upon the Throne one of the beſt, and moſt gracious of Kings, the trueſt Father of his People, that ever reign'd in any Age, or Country, is allowed by the concurrent Voice of all who have the Happineſs to live under his Government; a Bleſſing which no Monarch of *Great-Britain* ever equally enjoy'd before. He has been ſo far from extending the Royal Prerogative, and encroaching upon the Rights of the Conſtitution in general, that no one Individual, hath ever ſuffered duing his long Reign (long, very long may it continue!) from any Strain of Power in him. This is what will adorn the Annals of his Reign, this is what will make future Hiſtorians diſtinguiſh him by the Glorious Appellation of THE JUST.

Our Houſe of Lords have never been ſo much as once charg'd with an Attempt to encroach

croach upon the Prerogative of the Crown, or invade the Rights of their Fellow Subjects. Nay on the Contrary, they gave a remarkable Proof, which will redound for ever to their Honour, of their delicate Senſe of Liberty, and impartial Adminiſtration of Juſtice, by condemning one of their own Body to Death, for being the Cauſe of the Death of one of the meaneſt Members of Society!

If then you complain of Tyranny, and Oppreſſion, from whom do they proceed? It is evident they do not belong to either of the above Parts of our Conſtitution, to what Part then muſt they neceſſarily belong? I need not ſend you to the Oracle for an Anſwer, unleſs it were for the Aptitude of the Expreſſion. "I believe the moſt hardy "Tribune will not venture to affirm, at "preſent, that any *juſt* Fears of Encroach-"ment are given to us from the *Regal* "*Power*, or the *Few*: And is it then "impoſſible to err on the other Side? How "far muſt we proceed? or where ſhall we "ſtop? the *raging of the Sea*, and the "*Madneſs of the People*, are put together "in Holy Writ; and it is God, alone, who "can ſay to Either, *Hitherto ſhalt thou paſs* "*and no farther*.

Now my Brother Proteſtants, ſhake off the Yoke of Prejudice, open your Eyes, and Judge for yourſelves. Be not amuſed with

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